

DESTINY

The Magazine of National Life



THE CAPITOL AT WASHINGTON, D. C.

"Righteousness Exalteth A Nation; But Sin Is A Reproach To Any People"
(See Inside Cover)

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Righteousness Exalteth a Nation



Righteous individuals are duty bound to obey the Ten Commandments and, equally so, the nation must observe the requirements of the laws of God contained in His statutes.

In his farewell address to the nation, Moses listed the blessings which would accrue to God's people if they would hearken diligently to the voice of the Lord their God and obey His commandments. Prosperity and peace were promised to them and the nation would increase in wealth. If an enemy ventured to attack, he would be decisively defeated. Then Moses continued: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (Deut. 28: 15).

A list of national calamities follows which would be the lot of the nation if it departed from obedience to God's commandments, statutes and judgments. Among them are found affliction by plagues and epidemics, drought and dust storms, economic attrition and moral degeneration. The corrosive weakening of the spiritual fiber of the people would culminate in the inability of the nation to defeat its foes. Today the nations of the House of Israel — the Anglo-Saxon-Celtic peoples — have literally run the gauntlet of these national disasters — all because the Law of the Lord is not administered in righteousness by their governments.

One essential condition in a nation keeping the laws of righteousness is that righteous men be placed in public office to administer the affairs of state. The rule for the selection of such men was set forth in the instructions Jethro gave to Moses: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them" (Ex. 18: 21).

First, they are to be "able men"; that is, men having the training and ability to perform their tasks. The flair for public-speaking which enables a man to launch out upon flights of oratory in election

campaigns does not necessarily qualify him for responsible public office. The mere fact of being a loyal supporter of a political party does not carry with it special endowment in the knowledge and actual experience required for the work to be accomplished.

They are to be men who "fear God, men of truth." Men who can pass such a test of their Christian character will not stand before God and their fellow citizens to utter campaign promises they have no intention of remembering when the election is won. They will not ignore righteous principles to follow the easy paths of political expediency.

Who among men in public life can measure up to the qualification of "hating covetousness." Politicians who succumb to bribery in any degree fall far below this standard. Equally so, those who covet the power, the prestige, the authority and the eminence that election to public office confers upon them cannot be said to have successfully passed this test.

It is impossible to establish righteousness in a nation without righteous rulers. It was the righteousness of the Law of the Lord that Moses was calling upon God's people to uphold when he said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4: 5-8.)

Looking forward to the day when the rulers of God's people will be righteous men, Isaiah predicted: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60: 18). Then he exclaimed: "Thy people also shall be all righteous." Thus, the combination of a righteous people with righteous rulers administering the laws of righteousness will result in the exaltation of the nation; that is, it will be elevated under God in dignity, rank and power. All surrounding nations will acknowledge its excellency, for Isaiah declares: "The Gentiles shall see thy righteousness, and all kings thy glory" (Isa. 62: 2).

The Scriptures make it clear that violence and strife will continue to afflict nations which do not conform with God's laws even after tranquillity and peace have become the portion of the nations whose God is the Lord, the Holy One of Israel. It will only be when all nations determine to learn to administer righteous laws that war will be banished from the earth forever. In the meantime, nevertheless, God's people will not need to fear attack, for they will then be in a position to claim the promise (Deut. 20: 3-4): "Neither be ye terrified . . . for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

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THE MARCH OF HISTORY

The Pace Quickens IT IS IMPORTANT that we mark present-day trends in the light of chronological time periods if we are to rightly understand their full significance. In the article, "Deliverance Through Trouble," DESTINY for September 1954 (pp. 301-306), attention was called to the importance of the 1260 days terminating a 40-year period from the beginning of World War I, marked by the assassination of the Archduke Ferdinand of Austria on June 28, 1914 and the taking of Jerusalem on December 9, 1917. The corresponding dates would be June 28, 1954 and December 9, 1957.

It was on June 28, 1954 that President Eisenhower and Prime Minister Churchill issued their joint communiqué at the close of the Washington Conference, virtually announcing that the power of the Holy People was broken. On the same day in New Delhi, Communist Chinese Premier-Foreign Minister Chou En-lai and Indian Prime Minister Nehru were also issuing a joint communiqué. Both statements were significant as foretokens of the trend in world developments.

We have now passed one outstanding milepost in this 1260-day period, as shown on the chart accompanying the above-mentioned article, and the date given was August 22, 1955, which is 420 days after June 28, 1954. This is ten times 42 and denotes confusion beginning to come to perfection.

The date has marked a most significant change in the situation in the Middle East. It was on August 22, 1955 that Israeli troops raided an Egyptian post in the Gaza

Strip, leading Egypt two days later (August 24) to announce that they were quitting UN-sponsored talks with Israel. Both Israel and Egypt accused each other of provoking the August 22 incident in order to sabotage the Gaza talks. This incident came on the very day chronology indicated a change in the tempo of events.

The second period of 420 days of this 1260-day period has now been entered and its terminal is October 15, 1956. During this time increased trouble will undoubtedly mark the course of history, particularly so as it affects events in the Middle East. Furthermore, October 15, 1956 ends the Third Watch of the Night of the Ages on the larger scale. Coinciding, as this does, with the terminal of this second 420-day period, it further increases the importance of developing events in the coming twelve months. The following is quoted from the above-mentioned article:

"It is only by diligent research in the Scriptures that the whole pattern of its continually unfolding revelation will be discovered. The function of the Biblical researcher is to engage in constant critical and exhaustive investigation, having as his aim the enlargement of previous conclusions in the light of newly discovered facts. On the accompanying chart we observe a remarkable interlocking of dates defining the periods during which God Himself will take action:

"DAY OF WRATH: August 20, 1953 to October 15, 1956.

"TIME OF TROUBLE: June 28, 1954 to December 9, 1957.

"DAY OF VENGEANCE: October 15, 1956 to December 9, 1957.

"While the duration of each period is not the same, it is important to understand that they are not independent of one another; in fact, they are very closely interrelated. The word 'interlock' is used to denote their relationship because of its wholly apt de-

definition: 'to connect in such a way that the motion of any part is constrained by another part or parts.' When the statements in the Scriptures referring to these periods are considered in the light of their chronological duration, a greater comprehension of God's movements in these climactic days is obtained."

Attention is being called at this time to these alerting portents so that those who are watching may comprehend and outpace the news as chronological time periods focus attention upon developing events in the days ahead. We are living in the era when, according to the words of the Angel spoken to Daniel, "the wise shall understand"—the paradox being that those who are wise in the things of this world will not.

Operation Noah THE NEW ENGLAND states were visited by devastating torrential rains in the month of August, the aftermath of Hurricane Diane. Streams and rivers overflowed their banks, dams burst, houses and factories were swept away, roads were torn up and bridges were smashed by the rampaging waters. Millions of dollars worth of damage was done, some estimates running into the billions. Newspapers, the radio and television carried details of the destruction suffered and we need not repeat these accounts, for the news received international coverage. The reason we mention this disaster is because the clean-up task has been named: "Operation Noah."

Those who have viewed the devastation have reported it to be the most disastrous since Noah's time. This comparison is, of course, a gross exaggeration, for the Deluge of Noah's time was world-wide and the loss of life was total, excepting the eight souls saved in the ark.*

Nevertheless, the reference to Noah's day is most significant. The Bible definitely states that the destruction of the Antediluvian civilization by the waters of a flood was the judgment of God upon a sinful generation in which violence and crime had so increased that evil was rampant everywhere. And our Lord said:

"But as the days of Noe [Noah] were, so shall also the coming of the Son of man be." (Matt. 24: 37.)

There are striking parallels throughout the whole earth between the days of Noah and the present time. Conditions everywhere are not now far from the nadir which made world-wide destruction inevitable after it was stated:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5.)

The recent New England floods should be a warning signal of possible far greater catastrophes unless there is a genuine spiritual renaissance. Our daily newspapers are full of the reports of violence and crime, while the desecration of the Lord's Day, making it a day for sports, personal pleasure and private gain, is a barometer of the extent of spiritual degeneration in our midst.

In naming the clean-up process following the devastation wrought by Hurricane Diane "Operation Noah," New Englanders are unwittingly bearing testimony to the

* See "The World That Then Was," DESTINY for May 1954, pp. 155-158.

righteousness of Divine judgment, for the Deluge that swept away the generation of Noah's time was sent for this very purpose. It would be a demonstration of true wisdom if the people would give heed to these warnings and return to full obedience to God's commandments, truly reverencing His name and walking in the paths of righteousness according to His will. Only in this way will the nation be able to escape the effects of greater calamities to come.

Showing Our Treasure

OFFICIAL WASHINGTON is leaning over backward, not only in entertaining visitors from Soviet Russia, but in making available for their inspection much that should be withheld from the view of a potential foe. We are reminded of an incident in the life of King Hezekiah, who showed visiting emissaries from Babylon all his wealth and his armor.

Hezekiah had just experienced a miraculous recovery from a sickness that would have proved fatal except that, in answer to his prayer, the Lord intervened and added fifteen more years to his life. The King asked the Prophet Isaiah what would be the sign that the Lord would heal him and the prophet gave him a choice as to whether the shadow on the Dial of Ahaz should go forward ten degrees or return backward that number of degrees. Hezekiah expressed his preference that it go backward as a conclusive sign that he would recover and this took place.

This was a miracle of world-wide astronomical importance and, wherever there was a sun dial, those watching it would be astounded when the shadow of the sun suddenly reversed itself. Certainly the astronomers and astrologers at Babylon, as well as the priests to whom the position of the sun was important in their religious rituals, would have taken note of such an unheard-of happening.

Undoubtedly the occurrence of this scientific wonder of the day, the reversing of the shadow on sun dials by ten degrees (forty minutes), was brought to the immediate attention of the King of Babylon by his astrologers. Their amazement would lead to extensive inquiry in an endeavor to explain the unusual phenomenon.

Meanwhile, the sickness of King Hezekiah and his healing, along with the sign given that he would recover, were well publicized throughout his kingdom. The traders of that time were the conveyors of news and those carrying on trade between Jerusalem and Babylon would reveal to the Babylonians the reason for the reversal of the shadow which had so astonished their astrologers.

The King of Babylon would naturally be kept well-informed of all happenings and evidently was deeply impressed that the King in Jerusalem was given such a sign of the certainty of his recovery from sickness. To a pagan monarch a God who could control the movements of the sun, as well as heal the king, was one whose power to respect and with whom to curry favor. Therefore, the King of Babylon sent ambassadors to Jerusalem with presents for King Hezekiah. The King of Judah was so flattered by the recognition accorded him by the great King of Babylon that his better judgment deserted him. The account states:

"Hezekiah was pleased with them, and showed them all his treasure-house, the silver, the gold, the spices, the fine oil, and his armory — all that was found among his treasures; there was

nothing in his house or in all his kingdom that Hezekiah did not show them." (II Kings 20: 13, *Smith & Goodspeed Trans.*)

Although the circumstances are not the same, are we today making the same mistake? The outward show of cordiality, as Soviet Russia smiles upon us, has been considered an evidence of friendliness and we have accepted their emissaries as ambassadors of good will. However, *The Weekly Review* for September 9, 1955, reports that the "farmers" who visited the United States recently were not genuine representatives of the Russian farming community.

"They were specially appointed persons far removed from the grass roots of the Russian countryside. They are known to have been trained for a political mission to which Moscow attached great importance."

It looks as though the mistake Hezekiah made is being repeated by our national leaders when they show Soviet delegates our wealth in surpluses, our military reserves and our know-how. Isaiah's words of warning addressed to Hezekiah could be very profitably considered by our government today:

"Hear the word of the Lord, 'Behold, days are coming when all that is in your house and that which your fathers have stored up to this day shall be carried away to Babylon; nothing shall be left,' says the Lord." (II Kings 20: 17, *Smith & Goodspeed Trans.*)

The fate of a nation was decided by the indiscretion of Hezekiah, just as the fate of the United States is today being decided, but in a different way, by the acts of a leadership which temporizes and fraternizes with a nation whose wickedness the Lord has declared, through the Prophet Ezekiel, that He cannot tolerate. A fearful price will yet be exacted from us for the failure of our nation to give heed to the Word of the Lord. Our forefathers were admonished that they should make no covenant with the godless nations around them, nor with their gods, and that injunction still stands (Ex. 23: 32). We are not only violating this command, but we have welcomed our enemies into our land and we are showing them our treasure.

Laodicean Trait

THE Christian Dispensation is divided into seven periods of Church activity, the last being designated as the Laodicean Period. Revelation (3: 14-22) shows this seventh Church era to be a time of great material wealth when the Church would boast of its possessions, but actually it would be in a state of spiritual poverty.

In an article titled "Is the Religious Boom a Spiritual Bust?" in *Look Magazine* for September 20, 1955, supporting evidence is given clearly identifying modern church activities as Laodicean. The article points out:

"Churches are burning their mortgages. New construction is at an all-time high. Pews which a few years ago went begging are filled to overflowing on Sunday mornings. Sixty per cent of all our people are members of churches or synagogues, compared with 18 per cent in 1870. . . . 'I've got religion' has become a national phenomenon."

In summing up the situation, the comment is, "Everyone seems to be interested in religion." Nevertheless, in spite of this optimistic remark, thought-provoking ques-

tions are being asked. Is America really turning to God? Or has going to church simply become the thing to do?

After pointing out that there is definitely a boom in religion, with cabinet meetings opening with prayer and large audiences in attendance at all religious services and listening to evangelistic preaching, the article makes the observation that, in the face of this seeming upsurge of interest in religious matters, morality is on the decline. Attention is called to the emphasis being placed today upon "using God" merely for selfish purposes to assure success, health and freedom from worry or strain. Reference is also made to the attendance at "drive-in theaters" which are being used on Sunday mornings for religious services. There "you can bring along your golf clubs or picnic basket, to avoid losing time before the pleasures of the afternoon begin."

All this is not evidence of a true spiritual awakening, for faith in or devotion to any object of adoration constitutes worship and therefore denotes a form of religion. But the God of our forefathers is certainly not revered and worshipped when the multitudes who are riding the present religious crest ignore His precepts and refuse to obey His commandments. Of what avail are the prayers of those who refuse to conform with the requirements that will enable God to answer prayer? Of what profit spiritually is it to a man to attend religious services in the morning and spend the balance of the Lord's Day breaking the fourth commandment?

Many of those who are participating in the present trend in religion and are in attendance at church services say they have faith. But James provides an accurate appraisal of those who claim to have faith but whose works do not conform with the Scriptural requirements concerning acceptable service rendered to the Lord:

"Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2: 17-26.)

John was given the Lord's estimate of the worth of the Laodicean Church and this is a completely applicable description of the insufficiency of the works of wealthy and satisfied Christendom today:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm [having a form of godliness but denying the power thereof], and neither cold nor hot [spiritually complacent], I will spue thee out of my mouth." (Rev. 3: 15-16.)

Contrasting the claims to wealth of this rich and boastful Church with its actual spiritual condition, the statement is made:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3: 17-18.)

While thousands are now flocking to churches and religion has become a jukebox hit, the degeneration in

righteousness and morality are on open record in the Divine councils. This is made plain by the Lord's scornful condemnation of the spiritual apostasy of the Church of the Laodicean Period.

But what is of tremendous significance is the fact that, of all the seven Church eras, the Laodicean Period alone is described as being naked and in need of purchasing the white raiment of righteousness in order to be clothed. The danger of being discovered by the Lord in such a state of spiritual nakedness is given emphasis by the statement made to this Church:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 20-21.)

This is a reference to the Marriage Supper of the Lamb, on which occasion the overcomers will be present. It is at that time that places of rulership in His Kingdom will be assigned to those who are invited to sit down and sup with the Lord.

Having established the fact that Christendom is now in the midst of the Laodicean Church Period, which ends the age, and that the shame of spiritual nakedness is the principal characteristic of this period, we are able to identify beyond question the timing of the fulfillment of the statement:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 15.)

This special advice to the watchers is an interpolation, interrupting the recounting of the gathering of the nations for the Battle of That Great Day of God Almighty. It constitutes a warning of major importance. Already knowing that the thief-like aspect of our Lord's Second Advent would take place just prior to the third and final phase of world conflict, popularly associated with the name "Armageddon," we may now actually pinpoint its timing as due to occur during the Laodicean Period when the shame of spiritual nakedness becomes openly apparent. The article in *Look Magazine* adds further evidence to the already multiplied testimony to the fact that the exposure of malignant apostasy is marking the ending of the age.

Peaceful Intentions? *Newsweek* for September 12, 1955 reports that, according to top secret intelligence information, the Russians have actually intensified their world-wide subversion efforts since Geneva:

"Afghanistan, the Middle East, Laos and Cambodia are key areas where the Soviets have stepped up infiltration. Also, while publicly cutting back their army, the Reds have shifted new funds to guided-missile development."

After giving facts about Soviet world strategy, the *U. S. News & World Report* for September 9, 1955, in an article titled "Secret Cruise of a Russian Submarine," states:

"All these signs are being interpreted as pointing ultimately toward aggressive war — a war to be fought far from Soviet shores."

Our national leaders, both at Washington and at London, continue to express publicly their perplexity as to whether Soviet intentions are peaceful or not when they should know by this time that the Soviet definition of peace is complete capitulation by the rest of the world, nothing more or less. Until the leaders of the Anglo-Saxon world become willing to publicly face realities, inform their people of the facts and are forthright in revealing the exact situation they face with Soviet Russia and her satellites feverishly preparing for war, we shall continue the dangerous drift toward a major disaster with the people wholly unprepared to meet it.

Fear and Trembling ONLY FOUR AIRMEN out of all those unlawfully held by Red China were released at the end of May. Because of this there seems to be a trend among some to assume that Chou En-lai has had a change of heart. Actually there is no change of heart; there is only a change in tactics, using the prisoner-of-war issue for further propaganda purposes.

But Red China is not the only Communist country holding American personnel unlawfully. Reports continue to come out of Soviet Russia of many Americans still held by them in forced labor camps in their territory. Until we face the fact of the evil of the entire Communist system and refuse to deal with all Communist governments, recognizing their leadership to be outside the bounds of civilization and therefore under the brutal tyranny of bandits and despots, we shall face one diplomatic defeat after another. To hold conferences with them is to sit down at the same table with liars and murderers.

Such evil men respect only force and the hangman's noose and the sooner our politicians recognize this the better it will be for all concerned. Meantime, fear and trembling seem to have seized some politicians at Washington the moment anyone suggests the necessity to stand up to these Communist tyrants. In his radio broadcast of June 5, 1955, among other pertinent remarks, Fulton Lewis, Jr. quoted Senator Wiley as follows:

"Senator Alexander Wiley of Wisconsin, the ranking Republican, former chairman of the Senate Foreign Relations Committee, said today that somehow this country must find a successful formula of coexistence with Communism and a way to resolve tensions between the East and the West. He said: 'We must learn to endure the present division without resorting, if at all possible, to force of arms.' He said that, had we resorted to a blockade of Red China in an effort to get back the American prisoners, four of whom have been freed, it might have resulted in the death of the very men we were trying to save and it could have started a chain reaction that would have led to world war too."

"Senator Walter George of Georgia, the present chairman of that Foreign Relations Committee, said that Krishna Menon, the roving Indian ambassador, told him personally recently that he has a positive conviction that Chou En-lai can be relied upon to live up to any definite, positive statement he makes and that we could safely agree to confer with Chou En-lai. Strange talk, it seems, when this same Chou En-lai has not lived up to the most definite, positive statements the head of a government could make — a signed agreement in the case of the Korean armistice, under which the holding of the 65 American prisoners still in his prisons is a clear and outright violation.

"The words men speak are meaningful only to the extent that they are backed by deeds. And what is his record here? Does that record suggest that Menon is correct in his appraisal? Or does it perhaps reflect that Menon and his boss, Nehru, are merely the

channels that Chou En-lai now is using to peddle his arrogance, his fraud and his deceit? It is well to be alert when established pirates and international gangsters, self-proven as such by their own endless demonstrations to the world, begin parading as prophets of great honor and high integrity, because under their cloak there is very likely to be concealed a tommy gun or worse.

Senator Wiley's statement is not surprising. He is married to an English woman, has always parroted the doctrines of No. 10 Downing Street in London, particularly on Far Eastern affairs. He was a toady to Dean Acheson and still retains the flavor of that very unwholesome experience.

"Fortunately Senator George did not bestow his own sanction on the views of Menon. He merely reported those views as being held by Menon for what they were worth. I wonder sometimes which is the more dangerous — Nehru or Chou En-lai. I wonder also sometimes, from the demeanor of Chou En-lai lately, which is the teacher and which is the pupil."

The desire to appease a nation they fear has prompted many to oppose every action that would have brought the immediate release of our armed personnel illegally held by the enemy. It was evident from the outset that their release could not be secured apart from a show of force.

The grave question confronting our nation now is whether those who remain in the hands of the Red Chinese may not yet have to spend many years in prison in that heathen land before they gain their freedom — all because of the fear and trembling of so-called national leaders at Washington. Would to God we had men of courage at the head of our government and in legislative offices — such men as this nation had in positions of authority in the past who would have fearlessly challenged any foe acting as the Red Chinese and Soviets are acting today.

Our cause being just in the sight of the Lord, we need fear no man or nation regardless of the might and power of the foe arrayed against us. Senator Wiley is confessing a lack of that kind of faith in the God of justice when his words display apprehension concerning the consequences that would follow a stand for righteousness. The God of our fathers never countenanced appeasement of the enemy. Instead He promised:

"Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (Deut. 20: 3-4.)

How many politicians at Washington, as they approach the problems confronting us because of the evil aggression of the Communists, know that this promise is for our nation today in this time of trouble? Who among them are willing to act upon it and cease being afraid of the arrogant foe?

The Mixed Multitude WHEN THE children of Israel left Egypt, a "mixed multitude" went up out of the land with them (Ex. 12: 38). Having witnessed God's might and power, they joined with Israel to secure for themselves the benefits which would accrue to a people blessed of the Lord. This encumbering multitude of foreigners had practically no knowledge of God and they possessed none of the convictions which spurred the Israelites on toward freedom. Feeling the difficulties and fatigues of the journey through the wilderness, they were the first to complain (Num. 11: 4). Unfortunately, many in Israel joined them in their grumblings, making common cause with them.

In the time of Ezra and Nehemiah it was the "mixed multitude" who were responsible for maladministration in the service of the Lord, for it was these foreigners who violated the Divine law and profaned the Sabbath. Nehemiah employed stern measures to suppress their activities and separated those of the "mixed multitude" from God's people to prevent further interference with the requirements of righteous administration.

Today, in Anglo-Saxon lands, it is the "mixed multitude" among us who, having chosen to partake of the blessings of prosperity here under more favorable economic conditions, are not necessarily amenable to the spiritual principles upon which our nation was founded. They are invariably found in the camp opposing righteousness and unfortunately they have been joined by many unthinking Americans, with the result that anti-Christian rules and regulations have come into operation in our land. Regardless of what may be said by those who refuse to accept the Christ of Christianity, the United States of America was founded upon Christian principles as set forth in the Scriptures. This fact is established in many ways and not least is the testimony of our national documents. The Mayflower Compact states in part:

"In the name of God, Amen. We whose names are underwritten, have undertaken for the glory of God and the advancement of the Christian faith, a voyage to plant the first colony . . . do by these presents, solemnly and mutually in the presence of God combine ourselves into a civil body politic."

Having established under God a Christian basis for our body politic, it became necessary later to bring the colonies together and Articles of Federation were drawn, from which the following is quoted:

"Whereas, we all came into these parts of America with one and the same end, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity, we therefore conceive it our bounden duty . . . that as in nation and religion, so in other respects, we be and continue one."

From these lofty beginnings we have fallen far into the depths of irreligion, with its by-products of indifference to sacred things, then open contempt for them. The anti-Christian "mixed multitude" among us who came to our shores only to partake of the benefits of liberty in a free land, supported by the thoughtless and the spiritually destitute, have succeeded in taking the Bible out of our public schools and have subverted the original intention of the founding fathers of our country — that Jesus Christ and His teachings shall be the foundation on which this nation shall be maintained.

Contributing to this subtle activity is the anti-Christian program of the American Jewish Committee. Last May it released a document the purpose of which is to endeavor to further curtail the teaching of Christian principles in our schools. In the name of combating bigotry, those who support this program have set about to destroy the Christian fount of our nation's strength and greatness.

In its report the American Jewish Committee objects to the release of pupils from classes for religious instruction as threatening the independent character of our public schools. The report frowned on classroom Bible reading as a religious act. It stated that organized prayer, whether spoken or silent, constitutes an act of worship and has no place in public school classrooms or assemblies. Therefore, the recitation of the Lord's Prayer is improper.

What this Committee and its supporters are actually saying is that they do not want the young men and women of our nation to be taught Christian principles at all; therefore, they must not be exposed to religious training of any kind in our schools. They must instead be heathenized and the young people of the United States of America are suffering today because to a large extent this has become true.

Boys and girls are quick to observe how little pressure is brought to bear upon the issue to result in the absence of all mention of the Scriptures in their classrooms. No wonder they soon learn to hold the Bible in contempt! The alarming increase in juvenile crime throughout our land is the direct result of the lack of properly organized and prepared Christian training for our young people.

Let those who object to the teaching of the spiritual principles our forefathers accepted as the foundation on which to build our nation return, figuratively speaking, to the "land of Egypt" from whence they came if they cannot endure the Christian way of life in this land. But let us keep inviolate the Law of the Lord and teach its precepts to our children so that they may mature in moral and spiritual strength and be able to accept their responsibilities when they face the challenges of adult life.

In the teaching of Christian virtues in our public schools by spiritually qualified teachers lies the greater portion of the solution to the juvenile problems in our midst. May those who have thoughtlessly supported the contentions of the "mixed multitude," and who have succumbed to the subtle half-truths of their anti-Christian propaganda, open their eyes to the facts. May they have the courage not to be deterred by the application of the term "bigot" from opposing the evil program of the anti-Christian minority among us seeking to heathenize our youth. Until this is done juvenile delinquency will increase and teenage crimes will continue to make lurid headlines in our daily newspapers.

About to Sound ATTENTION is beginning to focus upon the Middle East where Israelis and Egyptians have clashed in the Gaza Strip. At the same time disturbances increased in French-held North Africa. Soviet Russia is moving to neutralize the Western European nations, including Germany, with the purpose in mind of destroying the effectiveness of NATO. The desire on the part of the Kremlin is the protection of the Soviet western flank from attack so that they may be free to move into the Middle East.

Under Stalin's leadership the Kremlin's policy was to strengthen Red China, but now the Chinese Empire is becoming a problem to the Soviets who are determined to counteract their policy of increasing expansion by a sudden move southward that will bring the entire Middle East area into world-wide focus. The importance of this new turn in Soviet planning cannot be too strongly emphasized, for it is definitely in line with the course the end-time events were to take as outlined by the prophets of the Lord. The Kremlin leaders are now smiling ("from the teeth out," as one commentator put it) and appearing to be ready to compromise in Europe to hide from the world their real purposes. Actually every move they make is an effort to block rearmament of the Western powers.

The present state of unrest between the Israelis and

Egypt will tend to hasten the fulfillment of the Kremlin desire for quick action in a Middle East move on their part. Referring to events leading up to the crisis of the ages, John was told that when the Seventh Angel begins to sound his trumpet:

"The mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 7.)

The *Emphatic Diaglott* translates this verse:

"But in the days of the blast of the seventh Angel, when he may be about to sound, and the secret of God should be completed, as he announced its glad tidings to his servants the prophets."

It is the sounding of the trumpet of this seventh angel that will announce the beginning of the Third Woe. The First Woe was fulfilled by the Saracens, the Second Woe by the depredations of the Ottoman Empire, climaxing with the activities of the Turks, and the Third Woe will be initiated by military aggression into the Middle East by Gog of the "north parts" and the Great Confederacy engineered by Moscow.* This Third, or Red, Woe will become a reality when Soviet Russia gives the command that will send the Red hordes marching southward. As a matter of fact, the Kremlin has already decided to make such a move and is only awaiting the opportune time to issue the marching orders that will bring about a sudden and climactic change in the entire world situation.

Events now transpiring in the Far East, the Middle East, in Africa and throughout Soviet Russia far transcend in their significance the immediate news value they have as international political developments. They constitute, as it were, a revealing proclamation to the watchers that the time approaches when tidings out of the east and out of the north will send Soviet Russia forth in great fury to destroy many as predicted by Daniel the Prophet (Dan. 11: 44).

But that is the time, according to Daniel (Dan. 12: 1-2), and revealed to John (Rev. 11: 18), when the resurrection is to become a reality. This was foreshadowed by the Seventh Angel sounding the trumpet, for it was proclaimed, according to the Smith and Goodspeed translation, "There should be no more delay." The immediate order of events would be, first, the sounding of the trumpet, then the accomplishment of "God's mysterious purpose." Signs of accelerating world turmoil presage the arrival of the day when the greatest of all mysteries will be revealed. Amid strident voices the watchers will remain attuned to the indications that the Angel is even now in the process of raising the trumpet to his lips as the Kremlin maneuvers to remove all barriers to a sudden drive south. Then all that God has proclaimed through His prophets will be made manifest to the world.

* See *Study in Revelation* by Howard B. Rand. \$3.50 postpaid, Destiny Publishers, Haverhill, Mass.

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Gems From the Epistle of Clement

By C. R. DICKEY

AT THE TIME the New Testament authors were writing the literature which, eventually, was added to the Sacred Scriptures, other devout Christian leaders also wrote edifying letters and homilies that circulated freely among the churches. Some of these writings were received with so much favor that many scholars considered them eligible for admission to the New Testament Canon.

Although only a few remain, they are valuable in providing a link between the Apostles and later Church history. These should not be confused with the fanciful legends and spurious gospels which appeared in the second century and were recognized from the outset as forgeries.

The First Epistle of Clement to the Corinthians is among the most highly favored of these early Christian documents. It was written in 95 A.D. — the year that John was banished to Patmos — by Clement, who was a bishop of Rome from 91 to 100 A.D. He is referred to as a disciple of Peter; and is thought by some to have been the Clement mentioned by Paul in Philippians 4: 3. Eusebius says that this Epistle was publicly read in the assemblies of the primitive church. It was included, at the end of the New Testament, in the Alexandrian manuscript of the Bible. Clement of Rome should not be mistaken for Clement of Alexandria who appeared on the scene a century later.

This Epistle was written to deal with a division in the Corinthian church which occurred when certain officious young men took over the church and thrust out some of its most faithful elders. Clement not only shows "how good and how pleasant it is for brethren to dwell together in unity," but reveals the means by which harmony and unity are maintained in the body of Christ.

The text used in this review is a translation by Archbishop Wake, published by Alpha House, Inc., in a vol-

ume titled *The Lost Books of the Bible*.* In this volume the introductory note to Clement's Epistle closes with the following statement:

"The present is the Archbishop's translation from the ancient Greek copy of the Epistle, which is at the end of the celebrated Alexandrine MS. of the Septuagint and New Testament, presented by Cyril, patriarch of Alexandria, to King Charles the First, now in the British Museum. The Archbishop, in prefacing his translation, esteems it a great blessing that this 'Epistle' was at last so happily found out for the increase and confirmation both of our faith and our charity."

Clement's Epistle begins with this formal greeting:

"The Church of God which is at Rome, to the Church of God which is at Corinth, elect, sanctified by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ be multiplied unto you."

The first two chapters contrast the condition of the church before and after the schism broke out. In reviewing the happy state of the church before divisions began, Clement wrote:

"For who that has ever been among you has not experimented the firmness of your faith, and its fruitfulness in all good works; and admired the temper and moderation of your religion in Christ; and published abroad the magnificence of your hospitality and thought you happy in your perfect and certain knowledge of the Gospel? For ye did all things without respect of persons and walked according to the laws of God; being subject to those who had the rule over you, and giving the honour that was fitting to the aged among you. Ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblameable and seemly, and pure conscience; loving their own husbands, as was fitting: . . . Ye were all of you humble minded, not boasting of anything: . . . Thus a firm, and blessed and profitable peace was given unto you; and an unsatiable desire of doing good; and a plentiful

effusion of the Holy Ghost was upon all of you. . . . Ye were kind to one another, without grudging; being ready to every good work. And being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God; whose commandments were written upon the tables of your heart."

Concerning the schism which had arisen, Clement probed without hesitation to its source. He refers to it in the first chapter as "that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and self-willed men have fomented to such a degree of madness, that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby." Then, in the second chapter, he sums up the tragic results as follows:

"So they who were of no renown, lifted up themselves against the honourable; those of no reputation, against those who were in respect; the foolish against the wise; the young men against the aged. Therefore righteousness and peace are departed from you, because every one hath forsaken the fear of God; and is grown blind in his faith; nor walketh by the rule of God's commandments nor liveth as is fitting in Christ: but every one follows his own wicked lusts: having taken up an unjust and wicked envy, by which death first entered into the world."

Envious rivalry, says Clement, is the root of all such strife and disorder. He cites examples from past history:

"Cain said unto Abel his brother, Let us go down into the field. And it came to pass, as they were in the field, that Cain rose up against Abel his brother and slew him. You see, brethren, how envy and emulation wrought the death of a brother. For this our father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharaoh. . . . Through envy Aaron and Miriam were shut out of the camp, from the rest of the congregation seven days. Emulation sent Dathan and Abiram quick into the grave because they raised up a sedition against

* Not available from Destiny Publishers.

Moses the servant of God. For this David was not only hated of strangers, but was persecuted even by Saul the king of Israel."

Next Clement cites "worthies that have been nearest to us," the Apostles and pillars of the church who were persecuted "through zeal and envy." Of them he writes:

"To these Holy Apostles were joined a very great number of others, who having through envy undergone in like manner many pains and torments, have left a glorious example to us. For this not only men but women have been persecuted: and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness; and though weak in body, yet received a glorious reward. . . . In a word, envy and strife, have overturned whole cities, and rooted out great nations from off the earth." (Ch. 3.)

There is one solution to problems created by contention and divisions among believers, the members of Christ's body. The cure, according to Clement, is repentance. It is doubtful if there is a more adequate statement on the subject than is found in his fourth chapter. We quote in part:

"These things, beloved, we write unto you, not only for your instruction, but also for our own remembrance. For we are all in the same lists, and the same combat is prepared for us all. Wherefore let us lay aside all vain and empty cares; and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good, and acceptable and well-pleasing in the sight of him that made us. Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God: which being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us; and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. . . . These things has God established by his Almighty will, desiring that all his beloved should come to repentance."

Repentance leads to other vital steps in maintaining right relations to God and our fellow men. Clement discusses them in subsequent chapters, and quite properly places obedience next in importance to repentance. "Wherefore let us obey his excellent and glorious will," he urges. He names Enoch, Noah and Abraham as men who distinguished themselves by obedience to the commands of God. He commends Abraham, Lot and Rahab for their exercise of faith and hospitality, which

was counted unto them for righteousness.

The handmaiden of obedience is humility. Clement uses several chapters to impress upon Christians the importance of humility and kindness.

"Let us therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: and let us do as it is written. . . . Above all remembering the words of the Lord Jesus, which he spake concerning equity and long suffering, saying, Be merciful and ye shall obtain mercy; forgive, and ye shall be forgiven; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kind to others so shall God be kind to you; with what measure ye mete, with the same shall it be measured to you again. . . . But let us be kind to one another, according to the compassion and sweetness of him that made us. For it is written, The merciful shall inherit the earth; and they that are without evil shall be left upon it: but the transgressors shall perish from off the face of it." (Ch. 7.)

Clement reminded the Corinthians that it was Christ Himself who set the supreme example of humility.

"For Christ is theirs," he wrote, "who are humble, and not who exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so; but with humility as the Holy Spirit had before spoken concerning him."

This last clause refers to Isaiah 53, which Clement quoted verbatim, and then added:

"Ye see, beloved, what the pattern is that has been given to us. For if the Lord thus humbled himself, what should we do who are brought by him under the yoke of his grace?"

Clement's ninth chapter is beautiful in concept and expression, a veritable jewel sparkling in the midst of man's clamor and disorder. It is a brief discourse on God's harmony in the natural realm.

"Think how gentle and patient he is towards his whole creation. The heavens moving by his appointment, are subject to him in peace. Day and night accomplish their courses that he has allotted unto them, not disturbing one another. The sun and moon, and all the several companies and constellations of stars, run the courses that he has appointed to them in concord. . . . The fruitful earth yields its food plentifully in due season — not disputing, nor altering anything of what was ordered

by him. So also the unfathomable and unsearchable floods of the deep, are kept in by his command. . . . Spring and summer, autumn and winter, give place peaceably to each other. The several quarters of the winds fulfill their work in their seasons, without offending one another. . . . Even the smallest creatures live together in peace and concord with each other. All these has the Great Creator and Lord of all, commanded to observe peace and concord; being good to all."

Considering the purpose of Clement's Epistle, it seems significant in this connection that he mentioned belief in the resurrection as a cardinal doctrine. Note how he states the fact and also confirms it:

"Of a truth, yet a little while and his will shall suddenly be accomplished. The Holy Scripture itself bearing witness, That He shall quickly come and not tarry, and that the Lord shall suddenly come to his temple, even the holy ones whom ye look for. Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection; of which he has made our Lord Jesus Christ the first fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises: again the day departs, and the night comes on. Let us behold the fruits of the earth. Every one sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves. And from the dissolution, the great power of the providence of the Lord raises it again; and of one seed many arise, and bring forth fruit." (Ch. 11.)

Clement pleads with men to face the facts of the Gospel. There is no way to hide from God, he says, if we continue in sin.

"Seeing then all things are seen and heard by God; let us fear him, and let us lay aside our wicked works which proceed from ill desires; that through his mercy we may be delivered from the condemnation to come. For whither can any of us flee from his mighty hand? Or what world shall receive any of those who run away from him? For thus saith the Scripture in a certain place, Whither shall I flee from thy Spirit, or where shall I hide myself from thy presence? If I ascend up into heaven, thou art there; if I shall go to the utmost part of the earth, there is thy right hand: If I shall make my bed in the deep, thy Spirit is there. Whither then shall any one go; or whither shall he run from him that comprehends all things?"

The remaining chapters are crammed
(Continued on page 225)

Month By Month ·

by A. R. H.

ONE OF THE things which frequently puzzles students of the Bible is the manner in which misconceptions regarding the Scriptures continue to persist in the public mind. Probably the chief factor accounting for this perpetuation is the fact that religious journals are read almost exclusively by religious people, so that whatever these journals propound, right or wrong, makes little impact on the public outside their own circle.

Again, misconceptions are frequently propagated by the secular press which, apart from opening its correspondence columns occasionally for reply, provides a strictly limited scope in its pages for the ventilation of religious topics.

It would be a wonderful world in which there were no misconceptions. Indeed, misconceptions must be expected among people who have a varying capacity of mental ability and experience. But misconceptions become obstacles to enlightenment when they harden into fixed beliefs, which they can do by constant repetition.

For instance, the vast majority of people still cherish the delusion that the Bible gives B.C. 4004 as the date of creation, despite the fact that the most cursory investigation indicates immediately that such a conclusion is erroneous and contrary to the facts. The adoption of the Ussher chronology by the translators (Authorized Version) superficially gives this false impression, but their choice of this chronology was a personal selection, or superimposition, which could not in any way commit the Scriptures to its alleged validity. Furthermore, from the text of Genesis itself, it is clearly evident that the commencement of the Adamic epoch in B.C. 4004 is something entirely distinct from the aeons of the creation epoch which preceded it. Certainly, there are no genuine grounds for dispute between the Bible standpoint and that of scientific opinion on this score.

Peril of Modernism

Meanwhile, the announcement in England recently that Dr. Billy Graham had been invited to speak to students at Cambridge University created a stir or flutter among the dovecotes of its intellectual circles, quickly reflected in the spate of letters which appeared in the London *Times* on the peril of a return to Fundamentalism. A study of this correspondence reveals an astonishing medley or turmoil of ideas, as an example of which the pastor of a Congregational church at Blackheath writes:

"Canon Luce's letter pointing out the perils of a so-called fundamentalist approach to religion, which ignores the conclusions of modern scholarship, is most timely and its warning should be heeded by all lovers of truthfulness. It is neither necessary nor desirable for us in the twentieth century to go on using words which had meaning for those in other centuries but have lost all meaning for us today.

"How many people, even within the churches, could give any intelligible interpretation of such expressions as 'Messiah,' 'Logos' or 'Lord,' and yet they are in constant use, being continually repeated, with consequent unreality for those who speak and those who hear."

At this point we feel obliged to interject the remark that if people within the churches do not understand the meaning of these familiar terms in the Bible, then the responsibility for this lack of comprehension rests chiefly upon the clergy who are supposed to be trained to teach them. For those who are advancing in the knowledge of truth, the wonder of the inner significance of these familiar terms becomes greater, not less evident, with the passing years.

Undaunted, however, by the uncomplimentary implications of his own verbosity, the Reverend Wigley forthwith continues:

"The reiteration of 'the Bible says' could lead us to many strange conclusions as a guide to living, unless it was clearly understood that the Bible is not a book but a collection of varied forms of literature from different authors, extending in time over a thousand years, and that it bears unmistakable evidence of an evolution in morals and religion which must be taken into account in any true understanding of its contents.

"All this should be commonplace knowledge but it is not, and people will remain in ignorance until all the churches set themselves to the task of an evangelism which is genuinely educational, though less spectacular than that with which we have recently become familiar."

Evolution of Morals

The idea of an evangelism which is genuinely educational might be a splendid thing, provided that it were possible for fundamentalists and modernists to agree upon what "genuine" education actually is. We rather suspect that the modernists assume that genuine education means education from the modernist viewpoint!

For too long scientific humanists have spoken patronizingly of the evolution in morals they pretend to see in the pages of the Bible. Yet how unutterably has modern history brutally shattered their pretensions for the vain and presumptuous delusions they truly are. If twentieth century morality is so superior, how is it that during the second world war the brutality of so-called civilized men reached a peak of sadistic savagery unprecedented in the history of humankind?

The instigators and perpetrators of the unspeakable horrors of Belsen, Buchenwald and Auschwitz were not uneducated, ignorant people but outwardly respected members of society and in many cases members of the learned professions. No atrocities remotely approximating such horrors can be found comparable with these in the historic incidents recorded in pages of Holy Writ.

If this were not sufficient condemnation of twentieth century morality, in the indiscriminate bombing of civilian populations by belligerents on both sides from 1939 to 1945, thousands of women and children were burned alive. Nebuchadnezzar seems to have found the fiery furnace a convenient way of testing the endurance and fidelity of his captives, but even the King of Babylon did not consign women and children wholesale to the flames. Evolution in morals, forsooth!

We emphasize this deliberately because it is high time that the pride of pompous pundits should be cast down. If

scientific humanists are the peak product of twentieth century civilization, then there is nothing they dare say against Old Testament morality, which is as different from theirs as night is from day.

Moreover, the modernist contention that the Bible is not a book but a collection of varied forms of literature by different authors, plausible though it may sound, ignores the claim which the Bible makes for itself, namely, that all Scripture is given by inspiration of God and that holy men of old spake as they were moved by the Holy Ghost. If learned men today fail to feel *en rapport* with the inspiration of the Scriptures, it is because they lack within themselves that Holy Spirit which confirms the truth of Holy Writ, by a response which is hypostatic in its nature, as of like to like. This is not a matter of opinion simply but a matter of experience which can be put to test.

Meanwhile, writing to the *Times*, a Cambridge scholar maintains:

"If you will allow me, may I suggest in reply to Canon Luce that the mistake of modernism is to try to force a supernatural revelation into the mould of natural science and that present-day thought or scholarship, which is ever-changing, may in a short time be revolutionized.

"The Gospel as preached by the early Church, by reformers and by Wesley, will still be preached when the modernistic conceptions of today have been superseded and discarded."

Reason Versus Revelation

It is impossible to quote from all the letters which appeared contesting points in what is patently a very live issue. But the following challenge from the Bishop of Liverpool deserves attention. Thus he avers:

"May we respectfully submit to Canon Luce that, according to the Oxford dictionary, the word 'fundamental' in connection with truths, means 'primary' and 'essential.' In this sense every true evangelical is a fundamentalist, and the present situation is all part of the age-long battle between Reason and Revelation. And in a day when the truths of revelation are being evaporated and explained away on all sides, it is quite a relief to thousands of us that Dr. Graham stands so fearlessly for those primary and essential things which modern scholarship has done so much not to disprove but to confirm."

In response to which affirmation of faith we would respectfully submit that the Right Reverend Bishop would do well to add to his reading DESTINY Magazine, since in its pages he will find much confirmation which modern scholars have overlooked. Furthermore, DESTINY provides not only milk for babes, but also the strong meat of the Word of God.

The fact of the matter is that whereas Reason rules thought (Intellect), Revelation reigns in a realm of mind (Intuition) which is beyond or transcends thought. It is not for Revelation to bring itself into line with Reason, but for Reason — by progressive degrees of realization — to approximate itself to Revelation.

Skepticism Versus Obscurantism

Not all thinkers can see this clearly. Thus Russell Southwell expresses an opposing view:

"If thinking men are confronted with a choice between skepticism and obscurantism, they must in common honesty choose the former. Fundamentalism meets an obvious psychological need but by a very dangerous prescription which may cure the symptom only to kill the patient. It may temporarily offer peace of

mind but frequently leads to acute conflict later and eventually to giving up religion.

"Why is it that during the last hundred years both in this country [England] and in the United States, so many revivals have petered out? May it not be that one reason is their lack of adequate intellectual content? If people are offered personal religion while their mental processes are left to be moulded by different and alien influences, then the climate of opinion will win. No evangelism is likely to go deep if it is not educational in form."

This correspondent makes a point when he speaks of revivals petering out through lack of intellectual content. The reason why so many revivals have petered out is doubtless due to the fact that they preached the Gospel of salvation only instead of proclaiming the whole counsel of God. Had these evangelists proclaimed the Gospel of the Kingdom of God which Jesus preached (which includes the Gospel of salvation), they would have then introduced, or included, that intellectual content which the masses everywhere feel instinctively is missing.

As for the climate of opinion overpowering personal conviction, what sort of conversion is that! It could have nothing whatever to do with the Spirit of the living God. For a conviction worth having at all is strengthened, not weakened, by the influence of hostile environment. More especially is this true of true conversion which gives those who have it a spiritual perception which, seeing life from the center to the circumference, discerns with penetrating simplicity the folly and falsity of popular opinion which (like British weather) is always changing.

Another *Times* reader claims:

"If the 'false teaching' of fundamentalism, which brings thousands to believe in God and makes the Bible a living book, is to be regarded as 'a delusion and disaster for educated men and women,' then there must be something wrong with modern education and fundamentalists can be forgiven if they are mistrustful of modern scholarship."

Schools of Thought

It is left to the Reverend Garfield Williams to bring the controversy to a climax when he complains:

"What seems so strange is the fact that those of us who have been nurtured in a view of the Holy Scriptures more modern than that evinced by Dr. Graham apparently make so little attempt to emulate his example in evangelism."

Quoting the titles of books which modern scholars have written recently, and which, it is alleged, "make it more easy than formerly to state convincingly the Gospel message," our Reverend epistolist concludes:

"The theologians and scholars have done their part, but somehow the Church as a whole has failed to produce men who can use the splendid material that is now at their disposal in the actual practice of evangelism. It is for us who have been trained in another school of thought to ask ourselves why and wherein we have failed to produce evangelists and what we can do to remedy this defect."

The remedy for this defect is plain to see. Being nurtured in views about the Scriptures is no substitute for being "born again" and undergoing spiritual rebirth as a living fact of experience. Moreover, the exposition of the Scriptures is not something which depends for its dynamis upon the opinions of rival and varying schools of thought. Exposition becomes effective only when it is inspired by the

mighty power of God and the dynamis of the full *geburah*. That is what Paul meant when he told the Corinthians that he had come to them, declaring the testimony of God, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

So, today, if the modernists want to overcome their failure to produce evangelists, they will have to do so by a demonstration of the Spirit (*pneuma*) and power (*dunamis*) of God, and find the way of doing this as Paul did. They will never find power to do it in any other way.

For the power of preaching is a gift of the Holy Spirit and the direct result of being anointed by the Spirit, as our

Lord Himself declared. When speaking of Isaiah's prophecy of the Messiah, He said: "*The spirit of the Lord is upon me because He hath anointed me to preach to the poor.*" Thus the ability to preach with power is an effect of the anointing of the Spirit of the living God and, unless men have the overshadowing of the Spirit, they cannot demonstrate its power.

"*Send the Holy Ghost unto me, and I shall write,*" said Esdras. For the experience in writing or speaking is just the same. There is no numinous, or luminous, power in speaking or writing unless the Spirit of God is present as a living force energizing our words with its own enthusiasm and inspiring our thoughts.

(Continued from page 222)

with instructions for Christian living. They are rich in insight and supported by many examples and quotations from the Scriptures. They search out the secret heart of man and touch on practically everything that is needful to please God. Uppermost in Clement's mind, of course, was the disruption in the church. Taking up this problem again near the end of the Epistle, he wrote in chapter 20:

"Ye are contentious, brethren, and zealous for things that pertain not to salvation. Look into the Holy Scriptures, which are the true words of the Holy Spirit. Ye know that there is nothing unjust or counterfeit written in them. There you shall not find that righteous men were ever cast off by such as were good themselves. . . . Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us? Have we not all one God, and one Christ? Is not one spirit of grace poured out upon us all? Have we not one calling in Christ? Why then do we rend and tear in pieces the members of Christ; and raise seditions against our own body? And are come to such a height of madness, as to forget that we were members one of another?"

In chapter 23, we read:

"Let us receive correction, at which no man ought to repine. Beloved, the reproof and correction which we exercise towards one another, is good, and exceeding profitable: for it unites us the more closely to the will of God. . . . Be instructed unto repentance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues. For it is better for you to be found little, and approved, in the sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold."

It is fitting to close with Clement's own beautiful and meaningful benediction:

"Now God, the inspector of all things, the Father of Spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us by him, to

be his peculiar people: Grant to every soul of man that calleth upon his glorious and holy name, faith, fear, peace, long-suffering, patience, temperance, holiness and sobriety, unto all well-

pleasing in his sight; through our High-Priest and Protector Jesus Christ, by whom be glory, and majesty, and power, and honour, unto him now and for ever more. Amen."

AN EMERGING Civilization

BY C. R. DICKEY

WHAT LIES AHEAD? Is there hope for our generation — or the next? If universal war breaks out, what is its aftermath? Thinking men and women are asking themselves similar questions today and they will welcome this book, which provides the information sought for. It also imparts confident assurance of a Divine purpose being unfailingly carried out even in the present time of chaos.

The following two testimonials are taken from among many favorable comments made by appreciative readers of this book:

"The author of *An Emerging Civilization* traces with infinite care and precision the way by which a Divinely-chosen people arrived at a Divinely-chosen place and carry out all the prophecies concerning Israel. In fact, the grave of Israel became the cradle of the Anglo-Saxon Race. This is my third read-

ing of the book in a few weeks' time. I started to underscore the highlights; I find it almost all highlights. Every Christian should read it." — H. T. H.

"*An Emerging Civilization* is a concise and revealing account of God's unfailing plan of the ages. It at once takes hold of the mind and heart of the reader and gives him a greater view of the Kingdom of God, actual and literal, tangible and visible. The vague and indefinite 'isle of somewhere' becomes a reality on earth marked by time, place and people. The author has condensed in this volume the glories and heartaches of the past, the mistakes and indecisions of the present, and the dreams and hopes of the future. Here is a book worth while reading!" — W. C. O.

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Fires of Chastisement

By WILLIAM O. LAY, JR.

August 30, 1955

LIKE A ROUSING volcano, the global cauldron seethed and rumbled as the summer of 1955 reached its waning weeks. It was as if a mysterious signal — or some instinctive presentiment that the time of judgment is at hand — had stirred all the world's clashing factions into action. Wherever one looked — the Far and Middle East, North Africa or Europe — there was strife, tumult and the tightening of lines for the ultimate showdown.

Harried statesmen, confronted at every turn by inevitable consequences of past mistakes, strove frantically to devise new peace-saving expedients, new formulas for satiating the insatiable Communist colossus. All their efforts were doomed to failure. The fires of judgment, desolation and chastisement had been kindled to fulfill a specific Divine purpose; no human agency could arrest their all-embracing sweep.

The rosy afterglow of the Geneva talk-fest quickly faded as it became evident that Kremlin soft words were not reflected in Soviet policy. On July 27 Bulgarian fighter planes shot down an Israeli airliner, killing all 57 persons aboard. On the same day Austria gained independence and faced a future clouded by the threat of Soviet subversion and economic penetration.

Time-measures confirm the desolative and tribulative connotations of these events. They fell 1290 days lunar after February 2, 1952 when Soviet delegate Malik told the UN that World War III was already under way. In addition, July 27 was 1260 days solar after the January 26, 1952 anti-foreign riots in Egypt.

As the charted patterns are studied, particular attention should be paid to the persistent recurrences of the 286 factor. In the clearest manner possible, these attest that the preliminaries are now over with and the total "displacement" of the present world order is imminent. Note from Chart XXIII

that July 27 was 2×286 days solar before February 26, 1957. This date, in turn, will be 286 plus two days before December 11, 1957, which closes a forty-year generation after the British entered Jerusalem in 1917. As indicated, February 26, 1957 will also be 1290 days after August 16, 1953 when Shah Reza Pahlevi fled Iran and Russia proposed an all-German government.

Envoy of Red China and the United States met in Geneva on August 1 to open a protracted series of talks aimed at "easing tensions" in the Far East. Since the only tensions arose from China's own aggressive activities, the talks were futile and foredoomed from the start. It is appropriate indeed that they opened 7×270 days lunar (birth travail perfected) after the Korean war erupted on June 25, 1950 (not charted).

Soviet Premier Bulganin on August 4 dismissed as "unworkable" President Eisenhower's proposal for mutual inspection of military establishments and exchange of military blueprints. On the same day publication of a Soviet note revealed that Russia had made a no-strings offer to establish diplomatic relations with West Germany. Meanwhile, in Washington the Atomic Energy Commission disclosed that Russia had resumed nuclear tests.

These revelations of Soviet intrigue and aggressiveness came 1600 plus 420 days after January 22, 1950 when the Chinese-Soviet friendship pact was announced. The 1600 time-factor connotes judgment, while 420 (one-sixth of the 2520-day Biblical period of trial or probation) marks events which further Divine assessment of the human world order.

August 4 was also 1260 days lunar (tribulation) after March 10, 1952 when Soviet Russia advanced a new German peace plan. And an interval of 2×286 days extends from August 4 to February 26, 1957. This date will be 1290 days (desolation) after Russia proposed an all-German government

on August 16, 1953 (Chart XXIII).

In Paris, the French Senate on August 4 completed action on a bill granting home rule to Tunisia. Note that 286 factors link this event to December 11, 1957 through February 26, 1957, which will be 1290 days after the Shah of Iran fled his country.

Delegates from 72 nations opened a so-called "atoms for peace" conference in Geneva on August 8. The very appellation betrayed the fabulous fuzzy-mindedness of large segments of the scientific fraternity. No use of atomic energy can be strictly peaceful when the world is an armed camp and locked in the death struggle between irreconcilable ideologies. Any exchange of information which adds to the power resources of the Communist bloc, or enables it to grow more food, hastens the day when it can make its final bid to destroy Western civilization.

Time-factors stress this sinister aspect of the "atoms for peace" conference. A doubled displacement or human error interval (2×286 days) measured forward from it terminates on March 2, 1957. This date will be exactly 1290 days (desolation) after August 20, 1953 — the closing date of the Great Pyramid's King's Chamber — when Russia disclosed her first successful H-bomb test. And a 1040-day fruition period extending forward from August 8 terminates on June 13, 1958, which will also be 1600 days (space or extent of judgment) after the Berlin Big Four conference opened on January 25, 1954 (Chart XXIII).

The Geneva conference on atomic energy also opened 1290 days after the January 26, 1952 anti-foreign riots in Egypt.

Underscoring anew the uncompromising inflexibility of basic Soviet policy was the August 12 declaration of East German Premier Grotewohl. Rejecting the West's plan for free elections as a basis for reunifying Germany, the Red Premier stated that unification could come only if West Germany cut all ties with the West, scrapped its plan to rearm and rooted out its "capitalistic monopolies."

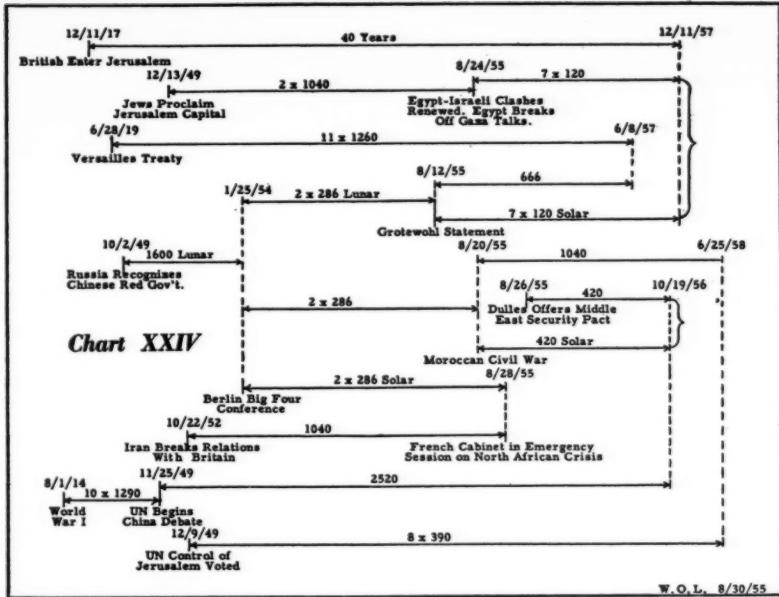
The Grotewohl statement came 2×286 days lunar after the Berlin Big Four conference opened on January 25, 1954. Pertinent, too, is the 666-day interval separating August 12 from June 8, 1957, which will be 11×1260 days after the Versailles Treaty was signed (Chart XXIV). Eleven is the number of disorder or disintegration,

while 666 signifies the human world order and all activities in opposition to God and His Kingdom. August 12 also fell 7 x 120 days solar (warning perfected) before December 11, 1957, which closes a forty-year generation after British forces entered Jerusalem.

The pattern of Communist-fomented global desolation unfolded further on August 15 when several thousand "nonviolent" Indian nationalist demonstrators marched into Portuguese India. The date was 1290 days after February 2, 1952 when Russia declared World War III was already under way (Chart XXIII).

Great Britain and Egypt agreed on August 16 to let the Sudanese government and its parliament decide the membership of an international commission to supervise the Sudan's decision whether to become independent or align itself with Britain or Egypt. This action, clearing the way for unrest to spread into yet another critical area, came 1600 plus 880 days after Communist armies captured Mukden on October 31, 1948 (Chart XXV). This combination of time-factors signifies judgment (1600) proceeding under Divine control and guidance (880).

A mutiny of Sudanese Army troops on August 19 resulted in the proclamation of a state of emergency in three southern Sudan provinces. On the same day, as an aftermath of the Goan disorders, India and Portugal announced the severance of all remain-



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ing diplomatic ties. These developments, spotlighting the relentless shift of the focus of global strife toward the Middle East, fell 2520 days lunar after Communist forces captured Mukden (Chart XXV).

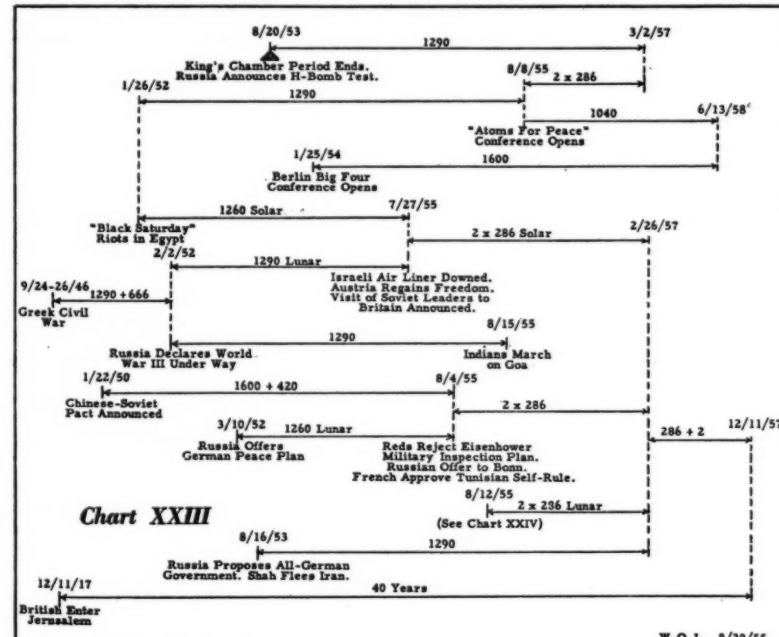
The 2520 factor — seven times or 7×360 — is the great Biblical period of trial or probation. Note the sequence on the chart: the crisis touched off by Japan's attack on Pearl Harbor failed to turn Anglo-Saxon Israel back to God; therefore, 2520 days later a new crisis arose as the threat of Communist aggression in the Far East became

acute. Now, as yet another 2520-day period is closing, strife and unrest foreshadow the great climax in the Asian-African-Middle Eastern theatre.

August 19 also fell 420 days after June 25, 1954 when the conference between Red China's Chou En-lai and Indian Prime Minister Nehru opened. And a solar 2×286 interval extending forward from August 19 terminates on March 21, 1957. This date will be 1290 days solar after Russia announced her first H-bomb test.

Open native warfare against the French erupted in Morocco on August 20, second anniversary of the deposing of Sultan Mohammed Ben Youssef. The date was 2×286 days after the Berlin Big Four conference opened (Chart XXIV). And a 1040-day fruition period extending forward from the Moroccan outbreak will terminate on June 25, 1958. Significantly, this date will also be 8×390 days after December 9, 1949 when the UN voted international control of Jerusalem. Eight signifies renewal, while 390 is the number of Israel's chastisement noted in Ezekiel 4: 5.

Even as North Africa seethed, a new series of Egyptian-Israeli incidents flared on the Gaza frontier. As a result, Egypt on August 24 withdrew from talks with the Israelis on Gaza border tension. This action came 2×1040 days (fruition) after December 13, 1949 when the Jews proclaimed Jerusalem their capital (Chart XXIV). Equally noteworthy is the fact that August 24 fell precisely 7×120 days (warning perfected) before the 40-



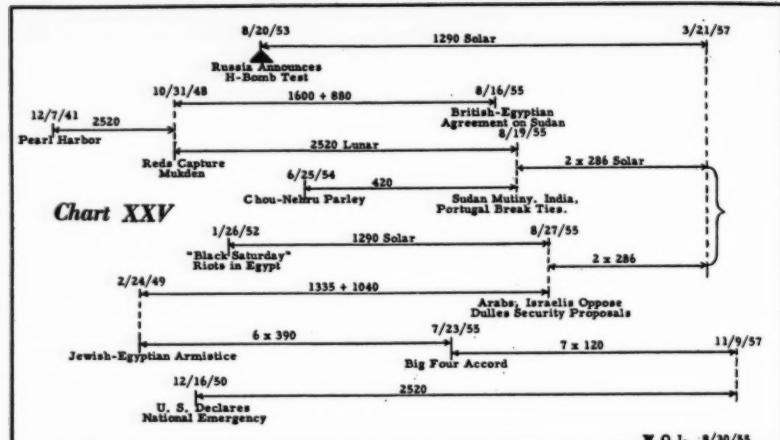
year generation extending from British entry into Jerusalem in 1917 terminates on December 11, 1957.

As the Middle East teetered on the brink of full-scale Arab-Israeli warfare, Secretary of State Dulles rushed forth a proposal under which the United States would guarantee the frontiers of the Jewish and Arab states if they join in making a permanent peace. The date was 420 days before October 19, 1956, which will be 2520 days after the UN opened its debate on Communist aggression in China (Chart XXIV). Note that the solar terminal of this 420 cycle extending back from the 1956 date marked the outbreak of civil warfare in Morocco.

Great Britain on August 27 backed the American offer of a Middle Eastern security pact. The cool reception accorded it by both Arab and Jewish leaders, however, made it evident that the plan was doomed to an early death.

A solar desolation period (1290 days) separates August 27 from the January 26, 1952 "Black Saturday" riots in Egypt. Likewise pertinent is the fact that August 27 fell 1335 plus 1040 days after the February 24, 1949 Jewish-Egyptian armistice. The 1335 factor is a number of judgment upon those in opposition to God's purposes, while 1040 signifies fruition. Finally, August 27 was 2 x 286 days before March 21, 1957 (Chart XXV).

The French Cabinet on August 28 opened a bitter emergency session to



formulate a solution for the crisis in North Africa. The date was 1040 days after Iran severed relations with Great Britain on October 22, 1952 and 2 x 286 days solar after the Berlin Big Four conference opened (Chart XXIV).

Much as it dismayed the politicians, the world-wide upsurge of turmoil delineated on the charts came as no surprise to those who have been following world developments in the light of Biblical prophecy. From month to month they have watched the crisis build up, on a time-schedule of infinite precision, as each trouble spot contributed its bit to the panorama of gathering chaos. All that remained was the lifting of restraint so that the pent-up forces could sweep to their foreordained conclusion:

"As I live, saith the Lord God, surely

with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me." (Ez. 20: 33, 37-38.)

Only under the covenant — only by accepting the responsibilities and promises of their Israel birthright — can America and the British Commonwealth be delivered from the unprecedented perils now looming on every hand. There is no other way out. The pressure of tribulation will increase inexorably until, with chastened hearts, the Anglo-Saxon peoples turn to the path of righteousness and proclaim readiness to let the long-ignored laws of God rule every phase of their national life.

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BY REV. J. H. ALLEN

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Review of World Affairs

★ ★ ★ ★ ★ ★ ★ ★ BY KENNETH DE COURCY ★ ★ ★

London, September 1 (By Cable)

THE WORLD SITUATION has undergone changes. These changes are real — so real that anyone thinking along the old lines should be wary. Yet the changes are such that it would be equally wrong to accept the explanations in the popular press which have missed the relevant points. Stalin's policy has led to a major crisis for Russia. Stalin believed in Yalta, but he failed accurately to calculate that the over-all effect would be an awakening in the West, the creation of NATO and the rearmament of Western Germany. He also believed that to aid the Chinese revolution would strengthen Russia and make her so powerful that no one could withstand her demands. Did he fail to realize the effect of China's swift rise occurring alongside the creation of NATO? Having liquidated all those who foresaw these dangers, he was succeeded by men fully committed to his mistakes.

Russia's problem is this: China is becoming too strong. She has won the sympathy of India and other Asiatic countries. Moscow realizes that, with one step more, China will lead a bloc of over 1,000 million people. That is more than three times Russia's population. Yet Russia is forced to aid China with industry, etc. If she stopped this, she would be isolated. If she goes on, she will eventually become a satellite. She faces possible isolation now if she drops China, or a subordinate position later on if she continues to support her. It is too late to go back; it is dangerous to go on. Moreover, China is trigger-happy and is not over-impressed by H-bomb threats, etc. She is poised to strike decisive political or military blows in several directions. Also, China is accepted in circles where Russia is taboo. All is set for Chinese and Asiatic preponderance in vast areas of the world. Russia is afraid.

Russia knows that in order to match China she must acquire domination of the Near and Middle East and North Africa. She cannot risk such action while NATO sits on her Western front. If she struck south, NATO would at once strike East. Russia would then be at the mercy of China. She would have to concede anything China asked. Moreover, China would at once recognize the purpose of a move south. She would not relish it. Russia's position would be very dangerous indeed. But if NATO could be eliminated and H-bombs neutralized, then the whole position would be changed and an escape would be open. This must be achieved before China is fully industrialized.

All Soviet policy has therefore been directed to creating a neutral belt across Europe which would have the effect of destroying Continental NATO. Every device has been used. Russia considers that a price is worth paying in order to create such a belt — thus neutralizing her Western front. Once rid of this Western front, Russia can deal with the Near and Middle East, in due course, with relative ease. If she dominated the Near and Middle East and

North Africa, Russia would control half the world's oil supplies and communications between the West and East and would be able to stop an Indian-Chinese hegemony over Africa. This would put her on almost equal terms with China. This is the policy forced upon Russia by the creation of NATO — which arose from Yalta — and the swiftly growing power of China — which arose from Stalin's belief in a Communist Asia and the sponsoring of Mao Tse-tung. Stalin overplayed Communism in Asia without realizing that it would eventually be a danger to Russia as a nation.

No one should think that there is declared friction between China and Russia. There is not. Russia is trying to insure against a future danger. She would like to achieve this without friction. She has only one course open to her and is trying to follow it in great secrecy. She gives all sorts of explanations for her present policies, lest anyone should smell a rat. Moscow got jerked into action when she saw three things: 1) NATO; 2) A revival of British influence in the Middle East; and 3) China's growing power and her influence over other Asiatic Powers — India in particular.

All these factors spelt eventual decline for Russia. Russia believed that she could correct them by only one method. She has employed it; it remains to be seen whether successfully or not. She has certainly gained a wide support for her ideas. If the old cold war has started to bore some people, that boredom will shortly be relieved.

The first impression of a visitor to New Delhi is of general elation. In fact, to read the Indian Press and to talk to leading Indians is to get the idea that India is about to become a great power. If, however, one stays a little longer and talks with old friends in the intimacy of their homes, a rather different picture unfolds. In fact, a situation of some gravity is disclosed. It is something very different from what people in general believe or what the press says.

Nehru seems to be the unchallenged leader. In reality, an enemy is arising from within the Congress Party itself who attacks Nehru under cover from the left. This man — while putting up a show of friendship — may prove to be Nehru's undoing. It is Vengalil Krishnan Krishna Menon, India's chief delegate at the United Nations. As soon as Nehru came to power, he tried to free himself from Menon. He was not strong enough to push him aside, but he has done all he can to keep him out of the country. Many of Menon's diplomatic missions have arisen from this. But it now seems that Nehru miscalculated because Menon has built up for himself outside support which may have big repercussions in India's domestic politics. In foreign policy Nehru no longer calls the tune. Most of India's recent foreign policy moves have been initiated by Menon. Menon's policy — while officially neutralist — is friendly to the Communist Powers. He has a deep hatred of what

he calls the capitalist countries. He is convinced that capitalism and private enterprise are doomed and that justice and progress demand that the Moscow-Peking Axis should prevail — and that it will prevail. Menon does not even condemn — as Nehru does — Communist violence and cruelty. He looks on these as inevitable accompaniments of much-needed "progress." The Peking regime in particular impresses him deeply and it is his chief immediate ambition to render notable service to Peking. He hates Chiang Kai-shek. He also intensely dislikes the Siamese, the Filipinos and the Ceylonese.

Menon will support Communist policy in Viet Nam, Laos and Cambodia. He wants to destroy monarchy in the last two. He has also determined that Formosa should be surrendered to Peking and that the Pyongyang regime is the true government of Korea.

One of the most dangerous things about Menon is that he has found powerful friends in both Washington and London who have assured him of their backing. This service has already reported that, on his last visit to Peking, Menon gave strong assurances that, within two years, Communist China would get UN membership and a peaceful surrender of Formosa if, in exchange, she would refrain from an attack on the offshore islands. We now have further confirmation of this from the observer who sent this report. As proof that his friends in Washington and London had the power to make such promises, Menon told Peking that it would be the Western Powers themselves who would try to force Prime Minister Ngo Dinh Diem to agree to all Viet Nam elections at the date set in Geneva. Peking was considerably impressed when this turned out to be true and now confidently expects that Menon's friends in London and Washington will be able to deliver the goods. There is no doubt at all that Menon has received such assurances from very powerful persons in London and Washington. All this has greatly strengthened his hand in domestic politics, as well as giving him virtual control over foreign policy.

It is impossible to predict the outcome of the struggle for power between Nehru and Menon. Both have big assets and great weaknesses and it is in their common interest to hide their antagonisms from the outside world. Indian domestic politics, therefore, are of great interest and importance. The outcome of the contest between Menon and Nehru will have world-wide repercussions.

During the last few weeks there have been disturbing developments in Egyptian foreign policy. After the settlement of the Suez Canal dispute, Nasser hoped that he would be able to make Egypt paramount in the Moslem world. He made overtures to Arab leaders and also told his friends that he might be ready to come to an arrangement with Britain whereby he would be London's chosen instrument in Moslem lands. His relatively friendly remarks about Britain at that time were inspired by this ambition. Later, the Turkish-Iraqi treaty was signed and, when Britain declared her willingness to become a party to this, Nasser said that Britain and, by implication, the U.S.A., had turned down his offers of friendship. Consequently, alliance between Britain and Iraq is looked on by Egyptian leaders as a blow at their ambitions for paramountcy in the Arab world.

General Naguib warned Colonel Nasser of what would probably happen. When, after the Suez Canal settlement, Egypt was offered participation with the West in a col-

lective security system, Naguib told Nasser very strongly that that was the decisive moment for Egypt to abandon its neutralism and, through acceptance of the Western offer, to gain a leading position amongst Arab states. He warned Nasser that Egypt would come to regret turning down Britain's suggestions. Nasser and his friends now realize that Naguib was right but it is most unlikely that they will admit this publicly. In fact, their present policy arises largely from the realization that it is their own fault that Iraq and Turkey have been able to take the position of leadership which the Egyptian government considers — rightly or wrongly — was within its grasp. The government is worried by the fact that, strangely enough, the fact of its blunder has seeped down more deeply into the mass of the population than one would have expected.

A number of powerful Egyptians now realize the dangers of this situation and their apprehensions will no doubt be strengthened by Nasser's proposed visit to Moscow. The failure of Nasser's Islamic policy has created an atmosphere favorable to ideas about the overthrow of the regime. It is not possible at present to say anything further but it is possible — and our observer emphasizes the word "possible" — that surprising events might take place in Egypt within the next twelve months.

With public attention riveted on the international relations and policy of the U.S.S.R., events in Russia which are of great long-term importance are escaping attention. Last July two new members were appointed to the Presidium of the Communist Party and three new men were made party secretaries. It is noticeable that these were party men of the younger generation — about 50 years of age — and that all of them belong to the Khrushchev wing of the party.

These latest changes may be taken as implying a clear victory for the left, or tactically aggressive, wing in Moscow politics, as opposed to the gradualist right wing represented by the Mikoyan group. It is a significant trend.

Despite the pleasant prospect of seeing the last of the occupation forces, the hard facts of the Austrian situation are becoming apparent. The Russians have already shown a cynical lack of good will. The enterprises which they seized as German assets are being sold to Austria for 150 million dollars. As soon as this agreement was signed, the Soviet Military Bank started to send out notes to these enterprises, claiming debts amounting to about 800 million schillings and threatening to have machines and other equipment dismantled and removed to Russia in case of inability to pay. If this threat had been carried out, the Austrian government would have undertaken to purchase businesses which would virtually have ceased to exist when the time came to take them over. In the circumstances, the government has been compelled to negotiate with the Soviet Military Bank and has paid 500 million schillings against debts which never really existed. In spite of this the Russians are now plundering enterprises which have already been sold to Austria.

The foregoing is the one hundred and twentieth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed. — Ed.

The Greatness of the Kingdom

By HOWARD B. RAND

HOW IMPORTANT is the Kingdom of God? The correct answer to this question is essential to an understanding of the part the Kingdom will play in the consummation of the Divine plan. It is impossible to comprehend the scope of God's purposes in regard to mankind without a proper cognizance of His Kingdom, the people who constitute its citizens, and the extent of the power it is to exercise in the world. Actually the Kingdom is so vital to the outworking of God's great plan that a major portion of the Scriptures is devoted to recording its inception, its structure, the history of its people and its still future perfection and greatness. The Bible overlooks none of the important attributes of the Kingdom; nor is its ultimate destiny hidden from view. The prophets proclaim that the day is coming when all peoples and nations will become subject to its universal authority and rule.

Physical and Spiritual

While discoursing on the subject of the method and order of resurrection, Paul made the statement:

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (I Cor. 15: 46.)

Smith and Goodspeed render this:

"It is not the spiritual that comes first, but the physical, and then the spiritual."

With the individual the day of birth institutes a period of physical growth until maturity is reached. In the lives of called individuals, the time arrives when they come face to face with the necessity to make momentous spiritual decisions to either accept or reject the way of righteousness through Jesus Christ, their Saviour. If the invitation to experience regeneration is accepted, a spiritual birth takes place and with it comes the assurance of eternal life through the promised resurrection. It

was this regeneration that Jesus was making reference to when He said to Nicodemus:

"Except a man be born again, he cannot see the kingdom of God." (John 3: 3.)

When Nicodemus questioned the possibility of a second birth, Jesus told him that, unless a man is born of the water (physical birth) and of the Spirit (spiritual, or new birth), he may not enter into the Kingdom of God (John 3: 5). In this way Jesus demonstrated the order of birth: first that which is physical; afterward that which is spiritual.

National Judgment

What is patent in the human order — that physical birth precedes spiritual birth (or rebirth) — is just as true in principle when applied to the Kingdom of God. In the life of a man only a comparatively short number of years are involved between physical birth and spiritual birth, or rebirth. But the activities of a kingdom often cover centuries of time, commencing with its inception and continuing throughout its growth into maturity. Then a period of decision inevitably arrives when its government must decide to either embrace or reject the way of national righteousness. If a kingdom repudiates righteous standards, it will then be only a matter of time before it will pass away.

This is what has happened to so many empires of the past. The handwriting that appeared on the wall of the banquet hall of the palace of Belshazzar, announcing swift judgment upon Babylon for the rejection of righteousness, was reflected upon the national walls of the succeeding three great world empires — Medo-Persia, Greece and Imperial Rome. Because of their unrighteousness, these kingdoms were numbered, weighed in the balances of justice and equity, and found wanting. They took up the sword of aggression and they perished by the sword as they went down into

oblivion in a welter of violence and bloodshed.

Birth of a Kingdom

Throughout the course of human history the rise and fall of empires have been recorded by historians as kingdoms have been born and kingdoms have passed away. Against this background of the instability of human governments, the God of Heaven moved to bring into being a kingdom whose government would endure forever. The physical birth of this kingdom took place at the foot of Mount Sinai when the people of the House of Jacob agreed to become the Kingdom of God established upon earth. There the Lord God announced to them:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests [administrators], and an holy [set apart] nation." (Ex. 19: 5-6.)

After due deliberation the House of Jacob unanimously consented to accept the terms laid down by the Lord and they became His Kingdom people:

"And all the people answered together, and said, All that the Lord hath spoken we will do." (Ex. 19: 8.)

This oath was repeated on two other occasions (Ex. 24: 3 & 7) and thus the House of Jacob made a threefold assertion of their intention to keep the terms of the Divine covenant. As a result, the people, *and all of their descendants*, were bound by this oath, for, having given their word, God would require the fulfillment of this oath by them and by their posterity. In the same way in modern times, when a nation enters into a treaty with other nations, succeeding generations are bound by the terms of that treaty.

The Enduring Covenant

Later on, when the people departed from the observance of the require-

ments of the covenant, and decided to become like the pagan nations around them in an endeavor to side-step the responsibility of their oath, God declared through the Prophet Ezekiel:

"And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." (Ez. 20: 32-33.)

God was here announcing His intention to compel the fulfillment of the vow taken when His people declared they would do all that He required of them. He outlined the pressures He was about to bring upon them, stating that with a mighty hand and stretched-out arm, and with fury poured out, He would rule over them. Then He declared:

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me." (Ez. 20: 37-38.)

God has never abrogated the covenant He made with Israel at Mount Sinai and the very fact that His people have been punished under its terms for their failure to keep their vow is clear evidence that the covenant has continued to be in force. No one can be penalized under the terms of a contract not in force. Therefore, since Israel has suffered for generations under the terms of the "But" clauses of their covenant with their God, the only conclusion that can be reached is that the covenant continues in operation. According to Leviticus 26, it was to be the prerogative of the people as to how its clauses were to be carried out.

The Enduring Kingdom

When Israel assented to become the Kingdom of God on earth at Mount Sinai, there was no turning back on the part of the people, for God would forever hold them to the oath they had taken. That the Kingdom organized at Mount Sinai was to continue forever is made plain by Isaiah's statement:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 7.)

It is the increase of the government of Jesus Christ that is referred to here and this was instituted at Mount Sinai when the Kingdom was set up. Later the Throne of David was established over this Kingdom and in confirmation of the perpetuity of this throne, as well as the Kingdom over which it had been established, God entered into a covenant with King David:

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (II Sam. 7: 16.)

Confirmation of the perpetuity of the Throne of David and the Kingdom was reiterated in the Angel's annunciation to Mary, the mother of Jesus:

"And the Lord God shall give unto him [Jesus Christ] the throne of his father David: And he shall reign over the house of Jacob [the Kingdom organized at Mount Sinai] for ever; and of his kingdom [the House of Jacob] there shall be no end." (Luke 1: 32-33.)

The Little Stone

These quotations should leave little doubt as to the continuity of existence of the Kingdom of God from its inception. Nevertheless, to this evidence let us add the testimony of the Prophet Daniel (Dan. 2). Bible students accept the "little stone" that smote the feet of the image of Nebuchadnezzar's dream as representative of the Kingdom of Jesus Christ. But because of the failure to take into consideration the physical birth of the Kingdom of God at Mount Sinai and its subsequent history as outlined in the Scriptures, the significance of the part the "little stone" is to play in the great drama of empires is lost through the error of spiritualization. Yet the facts set forth by Daniel show the Stone Kingdom to be as literal in structure as the Gentile Empires whose destiny he also forecast.

Daniel informed Nebuchadnezzar, King of Babylon, that he was the head of gold. After him three empires would arise, represented by the silver, brass and iron of the image. The fourth empire was shown as finally separating into ten divisions and becoming partly strong and partly weak. A "little stone" was then seen to be cut out of the mountain without hands, smiting the image upon its feet and bringing about its final and complete destruction.

From the same "mountain" from whence men took the ore that was smelted and formed into the metals that appeared in the image God also cut the stone. Therefore, both the metals in the image and the stone that struck its feet represent literal, earthly kingdoms, for all of these elements were from the earth.

But men wrote the laws of the four world empires and they were established and conducted according to the ideas of men. On the other hand, God's Kingdom set up at Mount Sinai was not man-made, nor were its laws conceived by men. Their laws came directly from God and the people formed into a nation there were to administer them as the law of their land. However, God gave the law to Israel, not as Jehovah, a Name which associates Him exclusively with His own people, but as Elohim, the Creator of mankind. This was because the Law of the Lord was to be given to all mankind and was to be administered by the people of His Kingdom with this ultimate end in view.

It was God Himself who brought into being the Kingdom represented by the "little stone" and this is the significance of the fact that it was "cut out of the mountain without hands." Of this little Stone Kingdom Daniel informed the King:

"And in the days of these kings [Babylon, Medo-Persia, Greece and Rome] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

The statement that the God of heaven would set up a kingdom in the days of those kings was literally fulfilled. Within a period of 150 years the foundations of the empires of Babylon, Medo-Persia, Greece and Imperial Rome were laid and it was at the same time that God was also setting up His Kingdom and planting both the Throne of David and the Kingdom in the Isles of the Sea north and west of Palestine.*

Summoning the Rulers

In the inception of the organization of the Kingdom of God at Sinai, fifty days after the Exodus from Egypt (initiating the Feast of Pentecost), the

* See *Study in Daniel*, p. 73. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

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Lord God descended upon the Mount:

“And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.” (Ex. 19: 18-20.)

Recalling this momentous occasion later on, Moses proclaimed that the Lord “came with ten thousands of saints: from his right hand went a fiery law for them” (Deut. 33: 2). It was pointed out in “The Summons to the Rulers”* that, with the sounding of only one trumpet, the rulers alone were to assemble before the Lord. Thus, when the trumpet sounded at Mount Sinai, God called Moses, the ruler of His people, to ascend to meet Him. (Later Aaron and the 70 elders were also summoned.) These tremendous happenings were associated with the physical birth of the Kingdom.

When the time arrives for the second, or spiritual, birth of the Kingdom to take place, a like scene is to be enacted, but on a far grander scale. When, preliminary to His inauguration as King, Jesus Christ descends, the trumpet will again sound. Then, in fulfillment of the promise, out from among the dead and the living the rulers will be selected who will ascend to meet the Lord in the air. Paul outlines the coming order of happenings:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” (I Thess. 4: 16-17.)

A Spiritual Awakening

With the resurrection and ascension of the rulers of His Kingdom, its rebirth will become a reality, for a great spiritual awakening among the people will follow. In the experience of an individual, prior to the time of spiritual regeneration, the mind and spirit un-

dergo a time of intense turmoil. Equally so, in the Kingdom of God the same evidence of physical and spiritual agitation is present as the pressure of God's hand rests heavily upon His people to compel them to turn to Him:

“Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is THE LORD.” (Jer. 16: 21.)

This is the underlying cause of what is being experienced by the Anglo-Saxon-Celtic peoples today and it will ultimately bring about the spiritual regeneration of the Kingdom. When the Lord descended upon Mount Sinai and Moses ascended to meet Him, the people who stood before the Mount were deeply impressed and disturbed as well by what they beheld. The climax of coming events will be no less electrifying and awe-inspiring when the voice of the trumpet is again heard, the Lord descends and those chosen to reign with Him ascend at His command (Rev. 11: 11-12). This undoubted demonstration of God's power, vindicating the truth of what is contained in the Scriptures, will cause His people to become willing to obey His will and faithfully administer His laws. The Psalmist declares, “Thy people shall be willing in the day of thy power” (Ps. 110: 3). Thereafter Ezekiel's prophecy will be fulfilled:

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ez. 36: 26-27.)

The Kingdom Restored

Important as personal salvation is to the individual (for only in this way can citizenship in His Kingdom be obtained), yet without the restoration of the Kingdom of God on earth there will be no place for its citizens to live where righteousness will prevail. However, with the restoration of the pure administration of the Law of the Lord, the benefits of righteousness and peace will be available to all and nothing shall harm or destroy throughout the domain of His Kingdom. The consummate triumph of the Kingdom of God was gloriously envisioned by Daniel:

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. 7: 27.)

The goal of complete freedom from war and the universal establishment of everlasting peace can be attained only by the return of Jesus Christ to take the throne of His father David and reign over the House of Jacob forever. Isaiah foresaw this as the guarantee of perfection in the restored Kingdom of God:

“The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa. 9: 6.)

Rending the Heavens

The grandeur of the display of the majesty and power of God at Mount Sinai made the House of Jacob express a willingness to do His will, accept His laws and acquiesce in the Divine purpose when they consented to become His Kingdom people. Having full awareness of the nature and results of that awesome manifestation of Divine splendor, Isaiah longed for the time to come when God would again make such a demonstration, this time so that all the world might behold His Glory and pay homage to Him:

“Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” (Isa. 64: 1-2.)

In this petition, which was markedly prophetic, Isaiah was anticipating the triumphant return of Jesus Christ before whose presence the heavens will depart as a scroll and the mountains and islands will be moved out of their places (Rev. 6: 14). Seven centuries later Jesus Christ made clear how Isaiah's prayer will be answered when He announced:

“Then shall they see the Son of man coming in a cloud with power and great glory.” (Luke 21: 27.)

After our Lord's resurrection and ascension, John, on the Isle of Patmos, was an eyewitness of His coming when, in vision, he saw heaven opened and

* *Documentary Studies*, Vol. III, pp. 408-412. Three volumes available; each \$5.00; any two in one order, \$9.50; all three in one order, \$13.95 postpaid. Destiny Publishers, Haverhill, Mass.

Jesus Christ leading the armies of heaven in a triumphal procession, descending to take the throne of His Kingdom (Rev. 19: 11-16). Then His Name will become known and revered by His adversaries, while trembling nations will acknowledge Him as King of kings and Lord of lords in the inauguration of His righteous rule.

Over All Nations

This will make it possible for the prophet's exultant exclamation to the people of the Kingdom to be fulfilled:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee. And the

Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 1-3.)

Isaiah continued:

"The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62: 2-3.)

The outcome of this exaltation and the ensuing state of national well-being and prosperity will be that the surrounding nations will send ambassadors to the Kingdom to make inquiry so that they too may find the way to

national blessedness by walking in the paths of righteousness. Both Isaiah and Micah (Isa. 2: 2-3; Micah 4: 1-2) foresaw this as the universal triumph of His Kingdom: "And it shall come to pass in the last days, that the mountain [government] of the Lord's house shall be established in the top of the mountains [all governments], and shall be exalted above the hills [all authorities]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [government] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

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Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

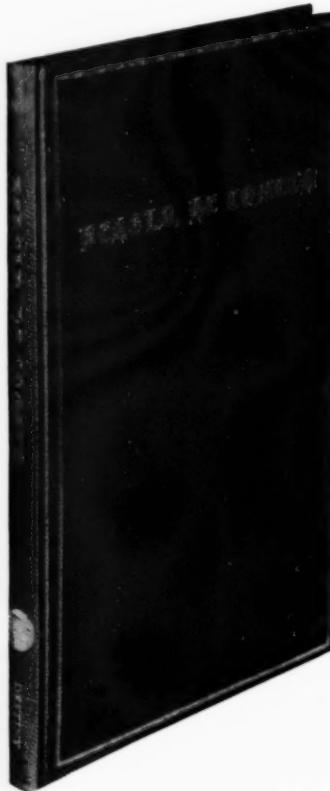
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Behold, He Cometh!

BY HOWARD B. RAND, LL.B.

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